

A

Modest ANSWER

To the Four

Immodest Letters

To a Friend in

North - BRITAIN.



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S I R,

I Have receiv'd the Tryal you sent me, and have read it over, and consider'd it very deliberately, but as you know I am of a reserved Temper, you cannot expect I shou'd be very free in giving my Opinion about these Matters, but I shall answer your Letters in general, in as few Words, and as impartially as I can. As to the first Head, wherein you mention what hapned before the Trial, I think the Commons acted like Lovers of their Country, not to sit still and see the Justice of the late Happy Revolution reflected upon, and her Majesties undoubted Title, and Gracious Administration endeavour'd to be rendred odious to the People; the present Establishment and Protestant Succession undermin'd, &c. Provided they really thought that the Sermons and other Books of the Doctors were exactly made to answer these and no other Purposes, which you say will most evidently appear upon the reading of his Trial, which Trial, as I told you before, I have read, and do not find it as you tell me, neither can I see any reason why it should seem strange to me, that so many Men of high Birth and Quality did endeavour to acquit him, for as I don't yet find the Doctrine of Passive Obedience and Non-Resistance is disprov'd to be the Doctrine of the Church of *England*, how can I possibly wonder there should be some Gentlemen willing to think it no Crime for a Doctor of the Church to maintain its Doctrine? And many of those Gentlemen that were for acquitting him, as well Prelates as others, are well known to be Men of that Virtue, that they would not forfeit their Conscience and Honour, for Party and Faction; so that the Imputation of it to them in my Opinion is Malicious and Wicked. I thought you had known me better than to think I wou'd bare with any such partial Reflecti-

ons, as I think this is; for why shou'd I not think those that
 were for condemning him Party Workers, as well as those
 that were for acquitting him? I don't find the legality and
 firmness of her Majesty's Title disputed, and am sorry you
 would insinuate it so from the Church of *England*, who
 were so zealous for, and instrumental to the Revolution.
 Neither can I think the Dissenters so well reconciled to the
 Church, as you'd have me, when I ev'ry where find 'em
 promoting their Dissention as much as possible, but no
 where endeavouring to heal our Misunderstandings, nor to
 promote Conformity; neither can it be expected, whilst
 the People are so blind to be led by those whose Interest it is
 to keep up Dissention, because they live by it. As to the
 Particulars you lay before me, I was well acquainted with
 them before, and I think your Endeavours to make those
 Gentlemen that had the Administration of Affairs at her
 Majesty's happy Accession to the Throne, so much more
 odious than they deserve, may be of ill Consequence, and
 wonder you shou'd call their Endeavours to hinder preva-
 ricating with God and Man. Persecution, sure no honest
 Man can be a friend to Occasional Conformity, such
 villanous Practices ought to stink in the Nostrils of all good
 Men: These are Party Workers, with a Vengeance, and
 were they not of yours, I believe you'd condemn their
 Practice: Is it not a wicked thing in you to insinuate that
 all those Gentlemen were for bringing in the Pretender,
 and subverting the Government, for no other reason than
 their endeavouring to prevent such horrid Impieties? I find
 by this you are rather for widening than healing our pre-
 sent Sores: But pray let me ask you one or two Questions.
 May not the Whiggs as fairly be accounted Regicides, as
 the Tories Jacobites and promoters of Popery? Is there a
 Republican in great Britain, that does not side with them?
 Might not worse Consequences be at present expected from
 Mr. *Hoadly's* Doctrine, than *St. beverells*; and surely the
 Doctrine of Resistance is a greater reflection on her Ma-
 jesty's Reign, than that of Obedience. The Doctrine of
 Resistance can be proper only in the Reign of a Tyrant,
 as Obedience certainly is in that of a good Prince. If our
 Liberties and Properties were invaded, it might be necessa-
 ry

ry to tell us how far we might lawfully defend ourselves but what occasion for it now? I think their can't possibly be a greater reflection on her Majesty's Reign, than to preach the Doctrine of Resistance in it. Certainly the Doctrine of Obedience is the Doctrine of the Church of England, and has been preach'd as such, by those Persons who now seem to disallow it; tho' its no wonder there should be some False Brethren in so great a Body. It must needs be a great Grief to any Person that loves his Country, to see it so unseasonably imbroil'd in the Disputes, and ev'ry honest Man wou'd do his best to heal our Wounds; but I have found very few of that Temper appear in Print as yet: Writers on both sides are too full of Invectives to each other, and the Whiggs especially, who pretend so much to Moderation, show very little of it to the Church Party; nay, hardly treat them charitably, but do all they can to insinuate that none stands up for the Church but Jacobites, Non jurors, Papists, &c. unless a few weak unthinking Wretches, of slavish Dispositions. They accuse all the Ministers of the Church, that insist religiously for its Discipline and Order, of Jacobitism, Popery and Perjury; for no other reason, that I can find, then because they are true, honest and faithful Ministers of Christ, have taken the Oaths to her Majesty, and are willing to preserve Her on her Throne, against all wicked Men of Loose, Libertinarian Principles, who may upon any small occasion, inflame the Nation, on pretence of their Liberties being invaded. So many noble Peers, Prelates, and Gentlemen of the best and most ancient Families, many of whose Ancestors have been Sufferers for their Religion (I mean the Protestant Religion) and their Prince, must now be stigmatiz'd as Jacobites, haters of their Prince, subverters of the present establish'd Government, and Enemies to the Protestant Religion; and all this after they have spent so much Blood and Treasure to support the present Government and Religion, as by Law establish'd; the Whiggs cry out against High Church Charity, but I think this is Low Church Charity with a Vengeance.

I can't forbear once more mentioning the greatest want of Charity imaginable, in those that call themselves Low-

Church-Men; particularly in calling all those that vindicate the Establish'd Church of *England*, (which certainly is the purest in the World; being purged from Superstition on one side, and from slovenly Fanaticism on the other) Jacobites, Papists, &c. and for no other Reason, as they themselves allow, than because most of those People Herd with, and Declare for the Church Party. It must be allow'd many of those People do so; but I hope no reasonable Man will infer from thence, that the greatest part of the Church Party are such; I'm sure he may as reasonably conclude, that all the Apostles were Apostates, because one of 'em was so. But I can't but observe on the other side the Whiggs are very Angry for being styl'd Men of Republican Principles, when every Body knows there's not one of that Principle in the Nation but declares for them; all those that approve of the Murther of King *Charles I.* as there are some such still alive, style themselves Whiggs, and vote for them in all Elections, so that certainly they deserve the Names of Republicans and King-Killers, more than the Church Party do those of Jacobites, Papists, &c. I appeal to the Writings of both Parties for what I say. In those of the Church-Men, the Honour of God and his Cause is maintain'd, and the Queen treated with the utmost Duty and Submission; whereas if you search the Whiggish Writers, you'll find the Prince treated with Contempt and Impudence; as in Particular in a Scoundrel Collection, Intituled, *The Judgment of whole Kingdoms and Nations*, &c. Collected by a sorry Republican Varlet, who in his whole Book aims at nothing but making the Prince the Puppet of the People, to be set up and pull'd down at their Pleasure, and treat her present Majesty with the most Consummate Impudence Imaginable, traducing and reflecting on Her Royal Predecessors, in a most Barbarous and Villanous manner; even in such a manner, that it would be unreasonable for a private Person to have such Reflections cast upon him; but this Dusky Scoundrel Collector has no more Respect for Princes than private Persons, but is like a great many more of his Republican Brethren, a true Leveller. Most of their other Writers, and amongst 'em the Writer of these

these four Letters seem to be of the same Principle. Let any Man but read the four Letters Impartially, and he'll find them full of Malice, Slander, and Lies; all along misrepresenting the Doctor's Actions, thinking thereby to make him and the whole Church Party odious. It would be too tedious to repeat all the Malicious Invectives contain'd in them, not only against the Doctor, but against several Noble Peers and Gentlemen. Let it suffice to shew the devilish Malice and Spite of the Whiggs, that it is pen'd with as much Villany, as if the Devil had indired, and a Fanatick writ it.

I Desire you to send me no more Letters, unless you can reform your self, and become Honest and Impartial; for know, that as I am an Enemy to Popery, the Pretender, and all Persons that are for the Subversion of the present Government; so neither am I, or can I be a Friend to the Dissenters, who treat that Church who has been so merciful to them after the ill usage it had receiv'd from them, with such Contempt and Malice. The poor Excuses they make for their Dissention, convinces me they are a parcel of designing People. They allow our decent Ceremonies are things indifferent, and yet they can't comply with them; and for what Reason, but because they are hoodwink'd by the Teachers, who must either work or starve, if their Congregations conform'd to the Church; so that it's a plain case Dissention and Schism is supported and promoted for the Interest of the Teachers, and thro' the Ignorance of the Hearer. If the most slovenly Worshipers among the Dissenters should be treated by a Friend in that indecent manner he treats his Maker, he'd take it amiss, it wou'd not be sufficient to say your heartily welcome, or you have my Heart. If we require Decency and Respect from each other, shall we not pay it to our Maker? Can we observe too much Decorum and Order in the Worship of God, and not enough to one another? Is the Heart ever the further from God, because we are decent in our Worship? Can't a Man be as devout in a Surplace as in a Cloak, in a spacious Church as in a Barn? Poor pittiful Excuses? I allow that a Pompous Worship without a sincere and upright Heart is Sin, but can't allow
that

that Decency hinders Sincerity, or Slowness creates it; but the present Disputes on the Whigg's side seems to favour more of Policy than Religion, because it's plain that a numerous parcel of Men, that never go to Meetings, joyn with the Dissenters, and are styl'd Whiggs, and pretend to be great Lovers of their Queen and Country; tho' if her Majesty don't please them in the Ministry and Parliament, they are ready to draw their Money out of the Governments Hands, tho' to the Ruin of both Queen and Country: Brave Patriots! fine *English*-Men! O! But they dare not trust their Money in the Hands of a Tory Administration and Parliament, tho' made up of the best landed Men in the Kingdom. They'll call in the Pretender and the *French* King to enslave their own Persons, and take their Estates from 'em. Senseless Inimagination to suppose Men of Estates would be for bringing in a Pretender to take them away. Money may be hid, Land cannot, so that the landed Men must needs be the greatest sufferers. It's true, the present Parliament have provided well for the Safety and Defense of the Nation, but still if her Majesty thinks fit to dissolve them, we ought to be content; and I believe need not fear but another will take as much Care of the Nation, tho' they should be all Tories, as we call 'em. I'm sorry to see the present Parliament us'd with so little Respect as they are by some, because the Legislative Power ought always to be us'd with the utmost Respect; and I am also sorry there should be any Fear of having as good a Parliament as this is when this is dissolv'd, because if so our Happiness is short, their dissolution of course being so near, as that one Session more must do it.

TOURS, &c.

FINIS.



